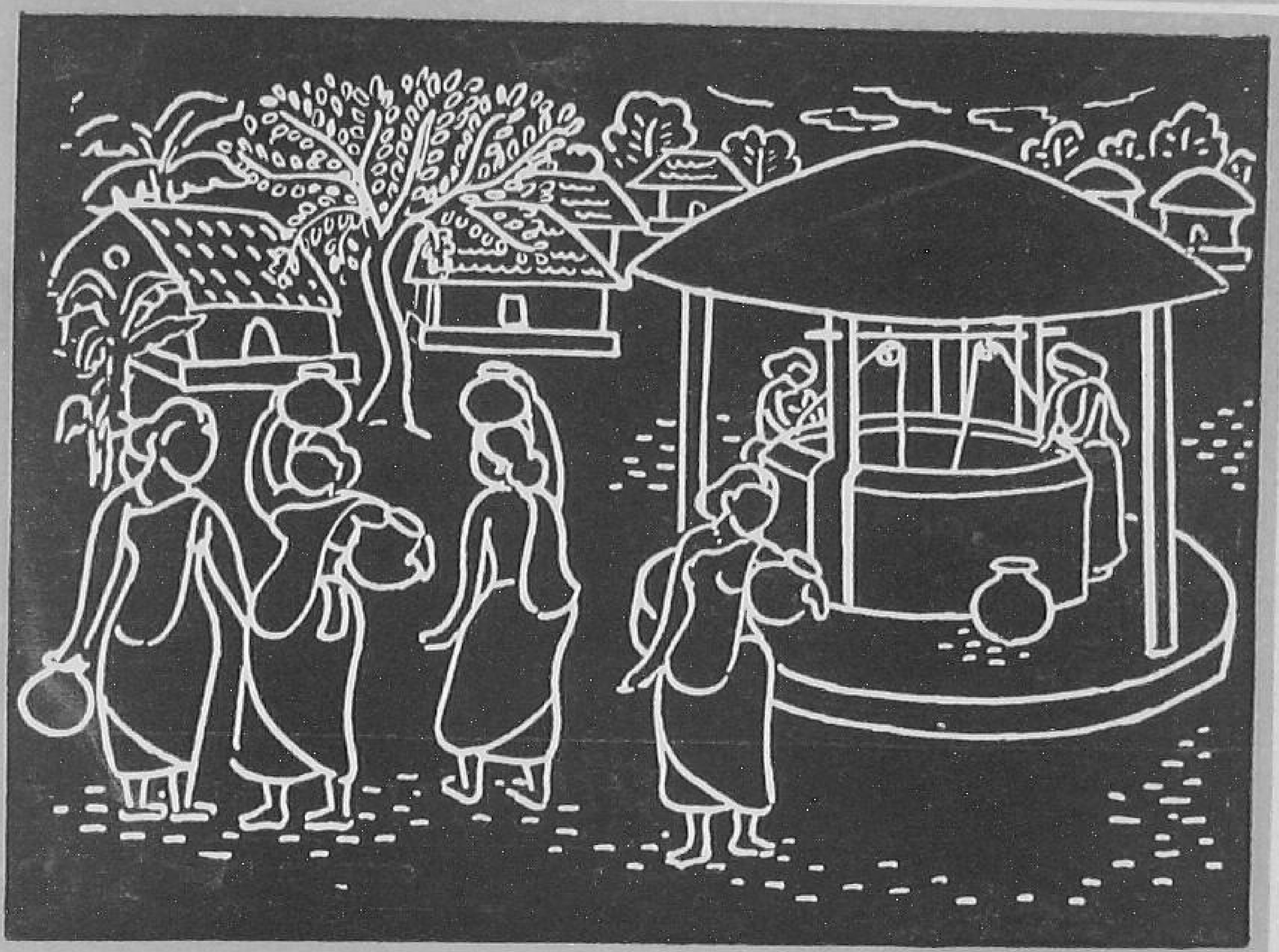
GRAM SEVAK

AGRICULTURAL TRAINING
11 DEC 1956
PATTUKKOTTAI



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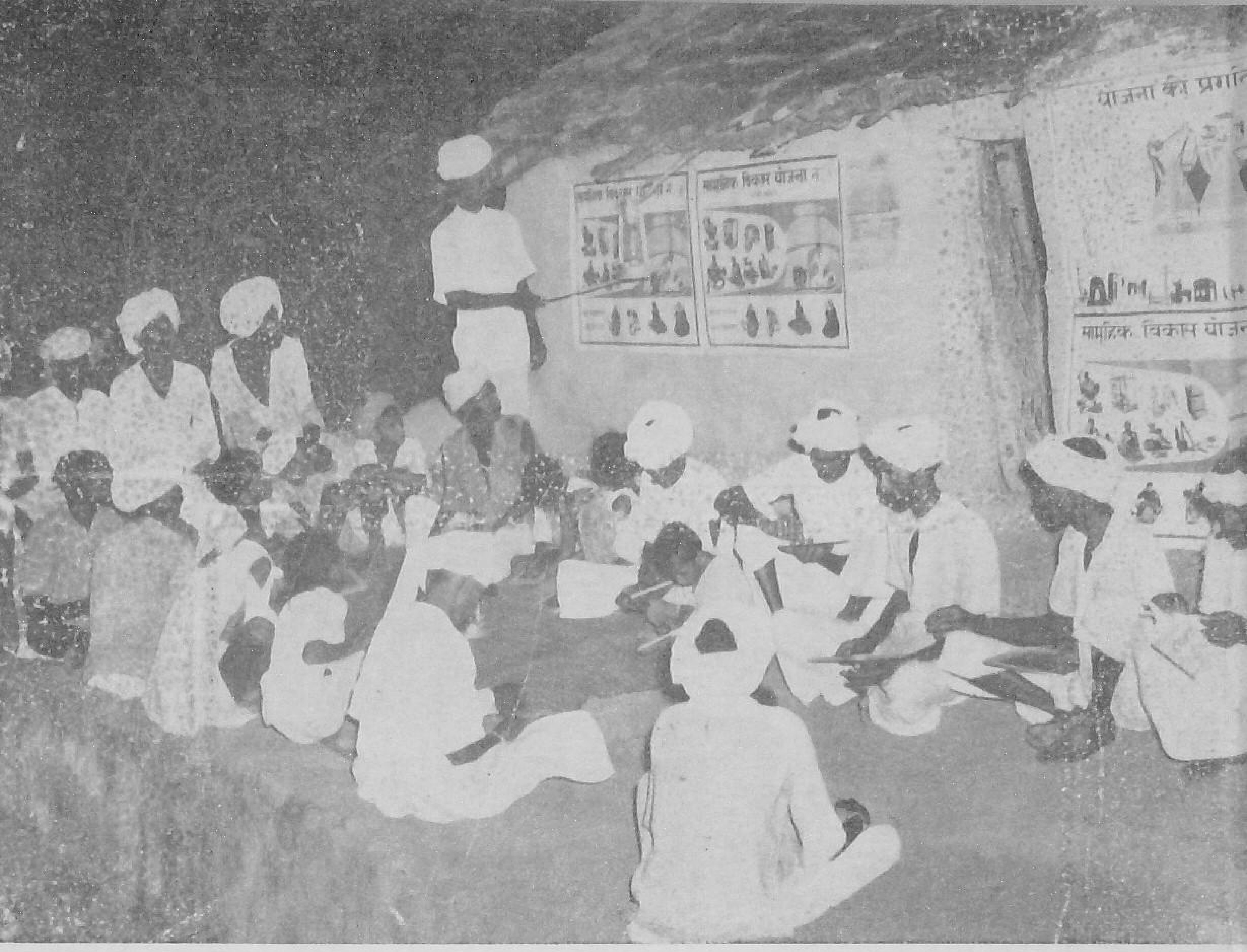

Never too late!

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BASIC AGRICULTURAL TRAINING
11 DEC 1956
PATTUKKOTTAI

M E S S A G E

सत्यमेव जयते

The community development schemes have now entered a new phase of their existence. A new Ministry of the Government of India deals with them and is named after them. Probably this is the only instance where a country has a special Ministry for community development.

This in itself shows not only the growth of the work of the Community Projects and the National Extension Service but also a recognition of this growth and its vital importance. With this change comes greater responsibility. Having known how this work has been carried on during the past four years under the leadership of Shri Surendra Kumar Dey, I am assured that this Ministry will justify itself under its new Minister.

I have referred frequently of late to food production being increased at a rapid pace. I have referred also to the need for us to build up coopera-tives in all our rural areas. These are primary and essential needs, round the fulfilment of which revolves the nation's economy and progress.

While this is so and has to be remembered always, the basic fact remains that our purpose is to build up human beings and to make them better in every way. The task of our community development schemes is to bring the message of hope to the masses of our people, to teach them self-reliance and confidence in themselves and the way to realise our objectives through hard and cooperative effort.

A new chapter has begun in this fascinating story of rural India, a new drama is being played in our broad fields and our innumerable villages. The actors in this drama are the tens of thousands of our village workers, organisers, etc. Indeed, the actors should include every man and woman and even child. May all of them have this sensation of playing in this great game of building up India, this great adventure that should ennoble their lives. It is through great effort that we grow, it is by allying ourselves to great causes that we also develop some touch of that greatness.

New Delhi,
September 20, 1956.

Jawaharlal Nehru

HOW SHALL WE DO IT?

C. Rajagopalachari

COMPASSION and mutual help must bind the village into one living organism. A regiment works like one living human being against the enemy. The people of a village have the enemy within, in bad character, laziness, poverty, and sickness. All the villagers must combine in one well-knit regiment to fight this four-headed enemy.

High endeavour and unity make the communiy project, not constantly having an eye on grants from outside. The villagers must gather round the village goddess and tell Her no lies and seek Her help. The goddess is in the temple, and if there be no temple She is in the village margosa tree and if even that be not available, the oldest woman of the village is the goddess incarnate and round her the people must gather and receive inspiration.

EDUCATION FOR SARVODAYA

J. C. Kumarappa

EDUCATION and training are not a special feature peculiar to human beings. All animals especially the young ones, go through a period of training. Watch pups at play. They are getting their training to chase and hunt when grown up. Kittens roll and catch balls preparing themselves to catch rats when they became cats. Similarly other animals teach their young ones their life activities. Their play is not merely a form of recreation or an outlet for surplus energy. It is definitely a purposeful activity. It is vital to the adult life of the full-grown animal.

In the same way, the training of young human beings has to prepare them for their life activities. This is the purpose of all education. To fulfil this purpose satisfactorily, we should be clear as to our aim in life. A system of education should be adopted to give the training necessary to perform one's duties where called upon to do so in later life. Schools and colleges are but laboratories for life work, and they must be suited to provide the young, not with mere knowledge, but also with enough practice to work towards the means of attaining the desired goal set before oneself or the people.

In the early stages, man as a hunter was highly individualistic. As society became more complex, it became obvious that division of labour had to be resorted to supply all its needs. Different families concentrated in supplying particular demands. This naturally led to specialisation and exchanges. With this, numerous customs, traditions and usages grew up and found their way into the syllabus of youth training. These changes became more and more complicated and demanded closely organised teaching and training under the expert guidance of *Guru* and religious leaders. The system of Gurukulam education was evolved to teach, not merely by precepts, but by living with the *Guru*. This contact with the *Guru* became essential. Society began to assume control over the individual and the smaller groups.

Economic and social consideration had to modify and mould individual and group desires. Discipline became highly important in safeguarding the interest of society. This led to the development of education through universities of the present type. Group loyalties became the order of the day. Language, specialisation and narrow national divisions separated the people. There was an organised competition for supremacy among nations, and the function of education became to supply and train leaders who would sustain their group power. The individual had to be crushed, and the needs of his personality were ignored in the presumed interests of society. The youth was taught to do and die and not question the leaders.

Today we find ourselves in the position where individual thought and action have no value attached to them excepting where they are found to be of use to the small exploiting group. This system cultivates implicit obedience and development of the memory rather than individual action and original thinking. Hence, we find lawyers and newspapermen flourishing, while there is little or nothing done to encourage ingenuity and originality. If we want our youth to contribute in a large measure to the fullest extent of their ability, we must introduce them with while they are pliable to the values of subjects and practices that will call for their attention in later life.

When we aim at Sarvodaya, everyone should be trained to contribute to the well being of society by being acquainted with the problems of life at first hand. This course demands that the children must face life while yet malleable and be taught to make their own decisions and not merely carry out orders. All the spheres of life should be covered whether it be personal cleanliness, house-hold work, community service, or production and consumption. Such work will be distributed according to the children's age and capacity.

While we were under foreign yoke we restricted the type of work to be followed in the new system of education termed "Basic Education" to Khadi production, but now that we are in a position to regulate and control our circumstances, we should extend the field of studies to all other spheres.

The Sarvodaya programme covers the whole of life to up-lift everybody. Hence our children have to be in contact with all that make for the total life in our country. Everybody has to be uplifted by producing all we need in our own country. We have to be self-sufficient and self-controlled. So beginning with the nursery school we have to start such training. Small children may not be taught to plough but they can start with cultivating flower gardens, using the takli or modelling houses from clay. From that the sphere of work will be widened to simple industries like spinning, and weaving, cardboard work, paddy husking, then to flour grinding, bee-keeping, carpentry and blacksmithy, and from there on to simple hut-building, paper making from waste, pottery and oil pressing. This will bring the teen olds to all other work and allied sciences, the elements of which they would have been acquainted in the earliest years, co-ordinating their simple work to the respective subjects.

The Acid Test

If, as we have stated, the function of education is to fit man for leading a full life and give expression to the highest ideals of service in him, then work will be a joy in which pleasure and pain will be so inextricably mixed that we cannot separate them. Man will not crave for definite hours of work, nor will there be a demand for work done. Work will be to man what motherhood is to a woman. Birth pangs usher in the joy of having brought a new life into the world, and mother's love converts all drudgery, incidental to child care, to an expression of all that is sacred in womanhood. Motherhood is a twenty-four-hour job. A mother does not go on strike for a 7-hour day or more pay for tending her baby. So too, proper

education will develop an attitude of devotion to work. It will find joy and not drudgery in work. A scientist will love his laboratory. All his thought and action will be centred round it. He will forget his home and family in the pursuit of the solution of the mysteries of nature. Even to spare a few minutes to nourish the body will be grudged. Such should be the all-absorbing demand of work from a man.

The present-day education has divorced pleasure from work. The latter is an irksome means of acquiring the wherewithal for men's ever illusive search for self-indulgence. The worker watches the clock until he can knock off work and then indulge in pleasure. This is anything but Sarvodaya. A few scramble for the joys of life and the majority is left to drag out a wearisome existence. Sarvodaya must bring joy to the worker.

Main Objective

This then is the object of the Basic Education. It should enable man to find joy in his daily activities and give a meaning to his existence. The pay-cheque is not an end; nor can it open the door to pleasure. The acid test of true education is where work constitutes an unwanted and unavoidable sphere of existence or whether it brings a feeling of fulfilment of life to the worker.

This Sarvodaya system is widely different from any other such as the project or unit methods and other activities based on education. Apart from the fact that this system is based on life and its activities, it is also intended to work towards the formation of a non-violent society based on truth. This last factor makes it unique and marks it out as the field of preparation for a world where wars will be a thing of man's primitive past

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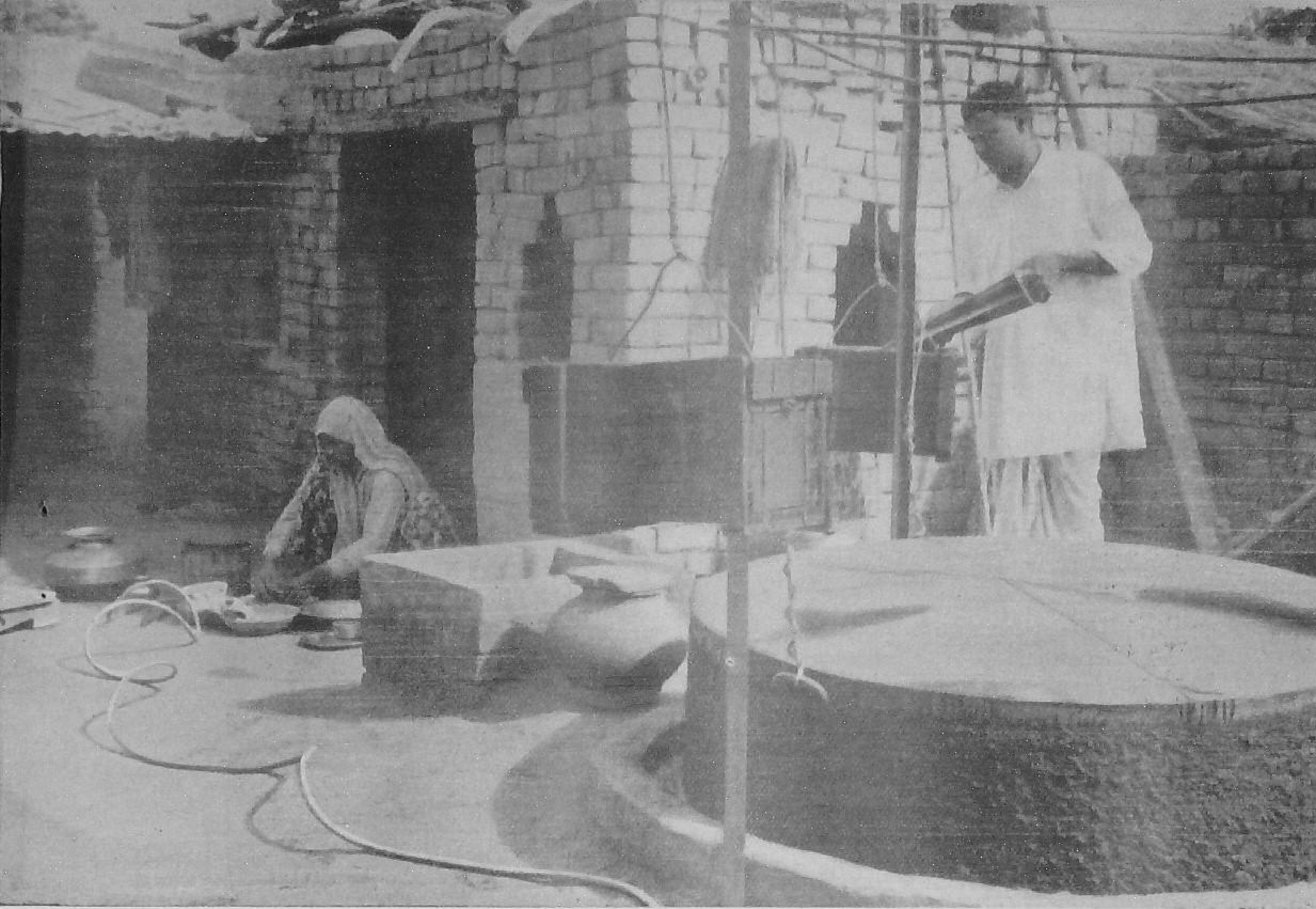
A WEEK AS A GRAM SEVAK

During the last Development Commissioners' Conference at Simla I had undertaken to try the experiment of working as a Gram Sevak on a Gram Sevak's charge for a short period. The main difficulty was to find an area where I could work completely incognito and free from disturbances from the press and other inquisitive minds. I did succeed at last in getting the opportunity for a week in a 1952 project in a state. A week of work in the role of an additional Gram Sevak attached to the existing man confined only to six villages, brought me face to face with the real character of this programme and its impact on the ground after 3½ years' of strenuous effort. The experiences have been a revelation and in many ways a confirmation of much of my instinctive hopes and misgivings.

(An extract from Shri S. K. Dey's Monthly Letter to Development Commissioners)



A view of the model cow-dung gas plant set up by the Indian Agricultural Research Institute in a village near Delhi. As can be seen, the plant is very simple in design, and easy to operate. The gas produced by fermenting cow-dung in the pit gets collected in the drum, from where it is carried to the burner by means of a tube.

GAS FROM COW DUNG

THE NEAT mud-brick house of Chaudhary Sahej Ram in Nangloi village—10 miles from Delhi—is an object of attention and frequent visits from the peasantry of Nangloi and neighbouring villages.

Long discussions develop among the peasants about the new cow-dung gas plant set up at the Chaudhary's house by the Indian Agricultural Research Institute—its construction, its cost, its working, its neatness and convenience in cooking the family meals and the possibility of lighting up the house at night.

Sceptical at first, by and large, the general opinion among the villagers has come round to agree that the plant would be a useful device to save the village cow-dung for manure and yet use it as fuel in the shape of gas.

The Nangloi plant is one of the seven such gas plants evolved, and set up in Delhi villages, by the Indian Agricultural Research Institute. It is an answer to a major village need.

The vital point about cow-dung is that this important source of fertilising soil and in-

creasing agricultural production has been put to such a colossally wasteful use as fuel by the villagers of India.

Without adequate and periodic application of manure the yield of crop obtained is low and soil fertility progressively goes down. Yet the villager must have fuel for cooking food and with the forests denuded there is very little timber available to him for this purpose. How to spare the dung for use as manure? What is he to use as fuel for cooking food? Could it be possible to burn cow-dung for fuel as well as have it for using as a manure?

Research workers at the Indian Agricultural Research Institute and a few other places, particularly at the Ramakrishna Mission at Belur, have been for some years devoting serious attention to evolving a device which would ensure continued use of cow-dung as fuel and at the same time conserve its full utility as manure.

Their researches showed that when moist dung is fermented in an enclosed vessel, a combustible gas, called methane, is obtained which burns with a hot blue flame. One pound f dung yields as much as one cubic foot of this gas, so that a farmer having four to six animals could get about 100 cubic feet of gas from the dung voided in a day. This could suffice for cooking for an average family of four to five members.

On the other hand, and this is the most crucial part of these investigations, the process involves no loss of the important manurial constituents in the dung, which is still available for utilising as manure.

The model cow-dung gas plant set up by the Indian Agricultural Research Institute in Delhi villages is really quite simple in design. It consists of a metallic drum, about five feet in diameter and four feet in height, placed over a 15 feet deep well, where cow-dung is collected for fermentation. The gas arising from this fermentation is collected in the drum which is kept in balance and under a regulated pressure by means of weights. The gas so collected is carried in a tube to a burner, on which cooking is done.

Family meals in the villages can now be cooked on gas from cow-dung. The gas comes by means of a tube from the plant set up in the courtyard.

The operation of the plant is quite simple, and beyond daily feeding of dung no other attention is needed. The spent dung slurry automatically overflows from the tank and gets collected in shallow trenches built around it, ready for use in the fields.

Initial capital outlay in the shape of pits, drums, pipes and gas burners is another major factor. Initial high costs—the present field models with a life span of 15 to 20 years cost about Rs. 250—may stand in the way of the acceptance of this excellent device. Research on methods to reduce the cost continues.

Perhaps a larger model, co-operatively run, serving the need of an entire village could cut down the cost to make the idea sufficiently attractive to the village people. In the case of bigger installations, in addition to heating, the gas could be used for household lighting (in gas lamps) or for operating gas engines to run small-scale machinery or even motors to produce electricity.

A Page From a Gram Sevika's Diary

This is a page from the first day's diary of a Gram Sevika Snehlata Vagare in a small, mud and tile, Dolaria village, 16 miles from Hoshangabad.

"TODAY I collected 30 children living near the house of Babu Lal Lohar. Mothers of some of them also came. A number of these children looked dirty. Their clothes were dirty too. I discussed the need for keeping children clean with the mothers and then taught them how to wash and how to comb their hair. The mothers saw the difference in their appearance and were pleased. More women collected. I explained to them the pilot project and requested them to send their children to a Bal Sabha so that they could learn many other things apart from cleanliness. Some women agreed. When discussion on other work started. a number of them complained that they have too many household duties. Some said what was the use of cleaning children. They go out, play in dust and return dirty. And another group said if they send children to the Bal Sabha who would look after the younger ones in the house when they were pre-occupied. I told them that the younger ones could also be brought by their brothers and sisters to the Bal Sabha and assured them that they would soon learn to clean themselves and mothers will not have to worry. I also told them about many other interesting things which I will teach children in the Bal Sabha. From this point the discussion turned to sewing and knitting and I told them how they could keep apart a little time for these and the pleasure they would get in stitching their own and their children's garments and saving money also. A number of them agreed to attend the sewing and knitting session." That was the beginning in November last year when Dolaria together with a number of other villages in two community blocks of Hoshingabad was

A clean new well constructed by volunteer workers in one of the villages of the Hoshangabad Community Project in Madhya Pradesh

included in a couple of Pilot Projects for intensive work among women and children.

Today Dolaria can show an impressive list of activities going on regularly, such as sewing and knitting, craft work, installation of smokeless chulhas, children's play park and hobby centre, hygiene and cleanliness sessions for children, literacy classes for girls and older women, Mahila Samaj for social functions for village women such as picnics, Ramayan and Kirtan sessions and a regular competition among women as to who keeps her house cleanest. The Mahila Samaj has pooled contributions and bought its own sewing machine which any village women can use.

The women have put in Shramdan to build a platform and a hut for the Mahila Samaj centre. Even the attitude of village elders has changed into sympathy, for all these activities the Sarpanch, old Thakur Bhola Singh, said: "We old people bless the day the Gram Sevika came to our village. What has been achieved so far is a heart warming experience for we do want to give our children a good start; certainly a better start in life than we had."

Progress in Other Villages

The story of progress of the project as one saw in other villages such as Nimsadia, Jasalpur, Sawalkhera is as heartening as that of Dolaria. Malikheri, a small village of about 1,300 population, was hit by cholera in epidemic form three years ago. Sincere work done by the Gram Sevak during that ordeal won him complete confidence of the village people with the result that when the Gram Sevika started work last year the ground was already prepared taking up the project activities in a big way. This village now is in no way behind Dolaria even though it was previously notorious for its unhygienic conditions, feuds and factions, theft and even highway robbery.

There have been serious handicaps initially in most of the villages such as the old suspicion and prejudice against the Government and Government agencies engendered in the past regime when the petty revenue and police officials were a terror to the village; their visits foreboding evil for the poor people of the village. Strict purdah and observance of caste distinctions were equally serious handicaps. Both are happily vanishing fast. In the Mahila Mandals, women of all castes, including Harijans, participate and no pardah is observed. The newly constructed sanitary wells are common to all Harijans and non-Harijans.

Origin of the Idea

The origins of this pilot project go back to the fourth Conference of the Development Commissioners at Simla last year. One of the recommendations of this conference was to start pilot projects for intensive work among women and children in community project areas. With a comprehensive programme such as organising of Bal Sabhas and Mahila Mandals, to carry on such diversified activities as hygiene and cleanliness for children; hobby centre, first-aid centre; social functions for women and children such as Kirtans and recitation of Ramayan, etc.; physical culture for women and children, including gardening; sewing, knitting and handicrafts; literacy classes and village melas. The suggestion was circulated to all State Governments in August last year. It has first been taken up by the Development Commissioner of Madhya Pradesh, who luckily had no difficulty in accepting the programme without additional allotment from the Community Project Administration as adequate savings from Social Education funds were available in the State. Thus two pilot projects in two Blocks of Hoshangabad Community Project at Hoshangabad and Chikhli Buldana were taken up.

For each pilot project an additional staff of one Social Education Organiser and ten Gram Sevikas was proposed. The plan was to select five villages for each woman Social Education Organiser for full programme and ten villages for extensive programme to start with.

Village women being trained in tailoring and embroidery

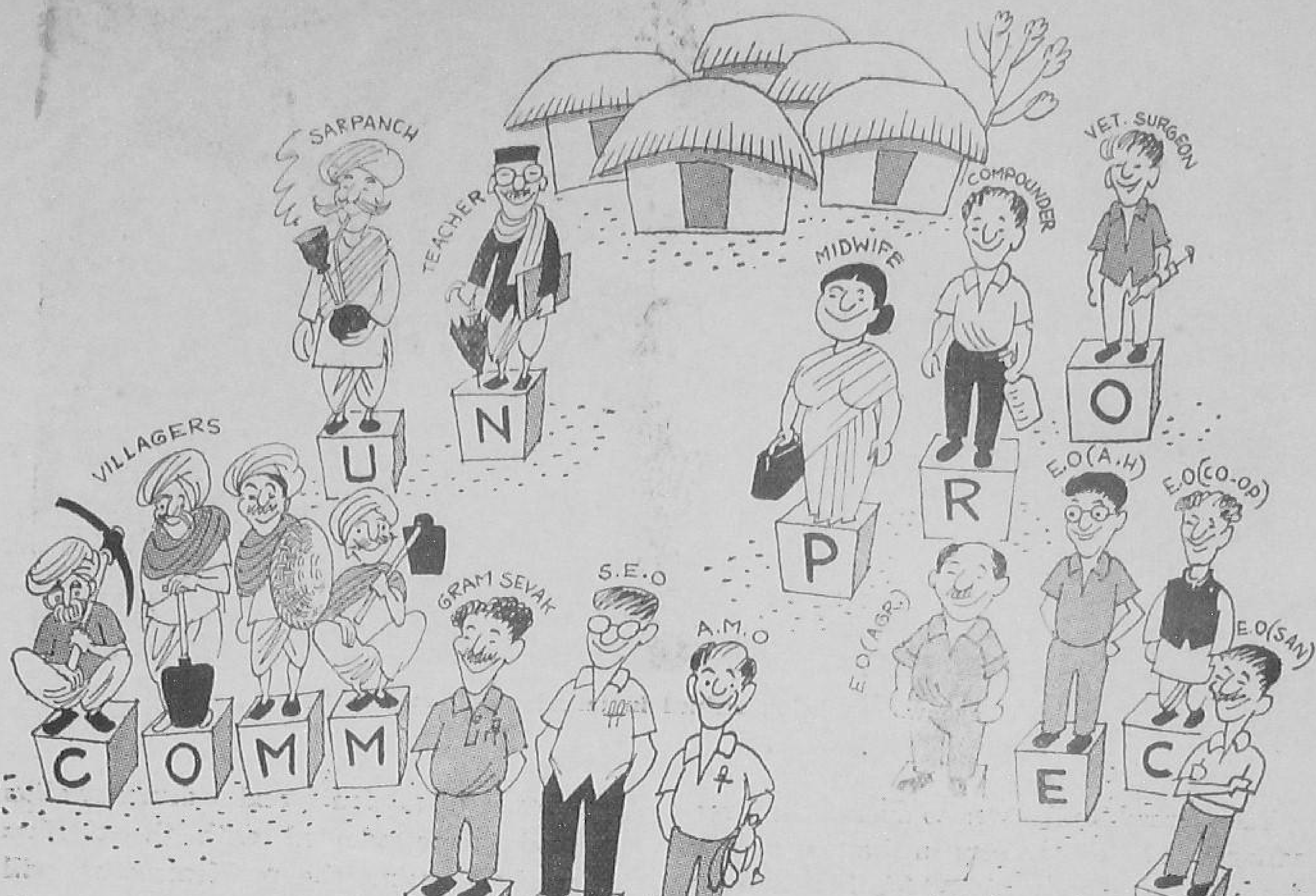
Each Gram Sevika was to operate in three villages. She was to stay in the first village for six months, in the second for three months and in the third for three months. One of the conditions for inclusion in the pilot projects was that the selected village must provide a good house for the stay of the Gram Sevika.

The next step was selection of suitable Gram Sevikas. They were chosen from a number of applicants with previous experience of working in rural areas either as Social Education teachers or primary school teachers; most of them with the minimum educational qualification of middle standard.

Then Gram Sevikas were selected and given a short intensive course strictly orientated to the jobs of the Gram Sevikas. Instead of lectures, discussion and demonstration methods were adopted with the Sevikas themselves posing the problems they will have to tackle and together working out practical solutions. With the assembling of necessary equipment for the Gram Sevikas, such as sewing machines, craft work materials and smokeless chulha chimneys, the work started in November last year.

It has gone on satisfactorily except for a break during months of excessive rain when communications became impossible. After completing its trial period in November this year the pilot projects may continue for another year. Meanwhile other States are also considering introducing such projects in their Community Projects Blocks. And Andhra has already launched two such.

Still Closer, Please ?



The People Among Whom I Work

R. N. Pattiwar
Gram Sevak, Shirasgaon Kasba,
NES Block, Chandur Bazar, Amravati (M.P.)

MY headquarter Shirasgaon Kasba and two villages, viz., Karajgaon and Brahmanwada Thadi, each of nearly 5 to 7 thousand population are thickly inhabited by Baris and Malis. Both the communities are hard working, humble and faithful. Their standard of living is neat and simple. Malis cultivate the vegetable gardens and fruit gardens while Baris betal-leaf gardens. The way of their cultivation is systematic and typical. The unskilled labourers are useless in their gardens. Hence they help each other right from beginning to the end of their ideal garden formation and cultivation.

These people take Gram Sevak to be their friend philosopher and guide. They have realized that their Government has provided them a technical hand, i.e., Gram Sevak, to raise the standard of living and to help them in improving the cultivation. They have taken keen interest in the new methods of cultivation recommended to them by the Gram Sevak.

The morning cock awakens our Bari and Mali with its warning sound. The rays of the rising sun direct their hands and bodies to start for work. No Mali and Bari cultivator will be found wandering aimlessly in the village during the daytime. Their family members also join their hands with that of the heads of the families after some time. The lady members finish up their house works in the early morning and take the cooked food to the gardens and enjoy lunch with all members of the family under the dark shade of the trees and comfortable atmosphere around. During dinner, they plan for the next day's work. After taking rest for a short time, all start for work until the rays of the setting sun order them to stop. They all return to the sweet homes with the cattle, whom they treat very kindly.

Bad habits are at an arm's distance from them. Some of their customs are remarkably good. In the marriages, they do not waste money on trifling matters. Each of them carries a branch of green tree to the bride's or bridegroom's house to form a *pandal* for the marriage ceremony. They sincerely help each other. Thus there is no wastage of money on labour, decorations and pomp and shows. The poor bride's father is thus relieved of his worries. Marriage programmes are arranged by one of their literate caste members.

When someone dies, they all attend the funeral ceremony and share the sorrow of the relatives of the deceased. During ten mourning days, every member of the caste takes food to this house and dines in one dish with all the members of this house, so that the family members may forget their sorrow.

By cultivating 5 to 6 acres of gardens, they can maintain four to five members of their families comfortably. They are not required to go to the landlords for loans. The N.E.S. Scheme is wiping out illiteracy from among them. The electric power which has been newly introduced to them, is found to be very useful for irrigating their gardens.

They are forming co-operative societies on a small scale. One of such societies is "Sapta Bandhu Mali Samiti"—seven members along with their wives, collect some amount every month, according to the financial position of each. The amount collected is given on loan to any one, as personal liability. The production of betel-leaf is large in this tract. But there is no proper market for it. Hence some of the leading members of Baris have arranged a society through which they direct their products to the suitable markets.

In these villages, during leisure they are found sitting at one place discussing agriculture, social matters, proper ways of living, religious matters, secrets of nature, etc. I enjoy working among such good people.

SOME BROAD HINTS

Approach to Community Development

1. COMMUNITY DEVELOPMENT programme is a revolutionary movement to transform India's village life, on peaceful and democratic principles. It is a peoples' movement, and for the upbuilding of a Socialist order.

2. Being a peoples' programme, there is no place for any imposition in it. It is motivated by the highest regard for the people, having a feeling of respect for their rights and needs, for their hopes and yearnings. The fact that the mass of our villagers today are illiterate, half-starved, living in dingy huts, heightens this feeling. All workers of the movement have to approach their task in a spirit of dedication to a great cause.

3. The government officials in it, from the top to the lowest rung of the ladder, have to function in their new role that they are privileged to play in Free India, of the friend of the common people. The movement is a march of the government and the people, step in step, united in purpose and conviction. Only in that spirit all Government assistance —financial, technical, or administrative has to be provided by them.

4. In this programme, their services are needed more among the people, in the dust and heat of the villages than at the office desk. This is the reason why the village level worker emerges as the official with the key role for the success of the movement.

5. In drawing up the details of the programme for any particular area, a set rigid pattern is not followed. The situation is surveyed and examined, and on basis of 'felt' needs the items are chalked out. While the masses have to be taught, one has to learn from them also.

6. In the socialist order, women unlike today have to contribute *en masse* in the work of national reconstruction. With their innate human qualities they have the capacity to play important role as citizens in several spheres, and inside the homes they have to train up the rising generation. Above all, they have to radiate joy all round through proper running of the home. Through establishment of Village Womens' Associations, their craft training centres; propagation of the methods of home science, women are being made fit to take to their new tasks.

7. For a rapid progress towards socialism, the co-operative associations are organised to prepare the climate suited to a socialist regime. Besides the immediate economic benefits that it brings, it wins over an increasing number of people from competitive selfish methods to co-operative social practices, changing their entire outlook in favour of combined endeavours for the progress of their own and of their community.

8. As a classless society is the objective, the poorer and the more backward classes are given relatively more assistance in the day-to-day work so that the gulf that exists today may be bridged in no distant future.

9. While the Community Development Programme has got different items of agriculture, health, education, etc., they are viewed not as isolated features but all integrated to converge on one focal point the development of the Man—the approach being that the execution of the different items add to the creation of that atmosphere and material conditions in which the man gets full opportunity to grow, his individuality flowering unhindered.

10. A movement of reconstruction is distinct from one that is purely of agitation. To the crusaders zeal needed in both, for the former experience and knowledge based on

training are also essential. The training centres are run to equip the workers with the requisite knowledge and approach.

11. These targets are however to determine the pace and the direction. They are considered of secondary importance in comparision to the generation of the qualities of spirit that is of supreme value and that cannot be evaluated in terms of figures.

12. Apart from the purely material spheres in the domain of culture, the programme is active in reviving the virile village arts of drama, folk-lore and folk dance, giving documentary film shows, organising melas, etc., in order to widen the horizon of the people. The approach is to carry scientific knowledge to the door of the villager, create in him a rational outlook, and build up a rural culture on the basis of our rich heritage that has come to us through centuries.

13. The leadership of the movement has to be passed on more and more to the people themselves and to this end the following steps are being taken to create local leaders, and to have live contact with those who are already there.

(a) Holding of Village Leaders' Camps.

(b) Forming of Youth Associations.

(c) Maximum co-operation with representatives of Village Panchayats, Co-operative Associations, other local public bodies and the school teachers.

(d) Frequent consultation with Block Advisory Committee Members.

(e) Holding of seminars at all levels from village upwards, in which officials and non-officials mingle freely and discuss over the problems of the movement, and pool their experiences.

(f) Public recognition of individual leaders and of villages also that show creditable achievement, to inculcate a spirit of healthy competition in the programme execution.

Pen Friend's League

The following is the list of new members of our Pen Friends' League :—

36. *Rameshwar Prasad Sharma*—V. L. W. Mandola, Community Project Baran, Distt. Kotla (Rajasthan), P. O. Baran,—Matric—Interested in vegetable growing and gardening—Mother Tongue : Hindi.

37. *Shri Ishwari Datt Dhayani* (Trainee)—Planning and Extension Centre, Pauri, Garhwal—Intermediate—Interested in Co-operative Plans and Organisations—Mother Tongue : Hindi.

38. *Shri Prithir Pal Pande*—V.L.W. Trainee, Training-cum-Extension Project, Rudra Pur, Nainital—Intermediate—Interested in Rural Problems, Welfare of Gram Sevaks and success of Extension activities—Mother Tongue : Hindi.

39. *Shri Y. G. Raghuraman*—Gram Sevak, P.O. H.H. Pallathadka, Puthurtaluk, S. Kanara—S.S.L.C.—Interested in Social Education and Agriculture Works—Mother Tongue : Kannada, Tamil.

40. *Shri Bhagwan Prakash Vijay*—Gram Sevak, Nahargarh, Distt. Kota (Rajasthan)—Matric—Interested in creating heartiest co-operation between villagers and Gram Sevak. Mother Tongue: Hindi.

41. *Shri E. Murugesan*—II Grade Gram Sevak, Krishnagiri Block, Salem (Dt.) S. India, Madras State—S.S.L.C.—Interested in Photography, poetry writing (Tamil), songs writing, group dance, sports, play, festival, organisation, kitchen gardening—Mother Tongue : Tamil.

42. *Shri Patilal Vadilal Talati*—Dhandhuka Taluka, Distt. Ahmedabad, Gram Sevak, Bhimnath Division—Matric—Interested in Social Education and Revenue—Mother Tongue : Gujerati.

43. *Shri Sri Santi Chatterjee*—Gram Sevak, Kandi, C/o Shri Gowe Gopal Ghose, Lahiripara, Kandi P.O., Dt. Murshidabad (W. Bengal)—Matric—Interested in Agriculture and rural development work in the field—Mother Tongue : Bengali.

44. *Shri R. S. Raizada*—V.L.W. (Trainee), T.E.P. Ghatiaghat, Fatehgarh, Dist. Farrukhabad—M.A.—Interested in Present set-up including Community Development Projects and N.E.S. Schemes—Mother Tongue : Hindi.

45. *Shri A. John Sampath*—Veppathur P.O., (Via) Thiruvidamaruthur, Tanjore District—B.A.—Interested in Social Education Programme, sports in rural areas, cultural activities and photography—Mother Tongue : Tamil.

Questions And Answers

Q. *Has the programme for National Extension Service and Community Development Blocks during the Second Five Year Plan been finalised? What is the total number of National Extension Service and Community Development Blocks to be taken up during the second Plan?*

— *A. Jacob*

A. Yes. The programme of National Extension Service and Community Development Blocks for the second Plan has been finalised. There will be 3,800 National Extension Service blocks, out of which 1120 will be converted into Community Development Blocks.

Q. *How to liquidate illiteracy in NES and Community Development areas?*

— *S. Sundaram*

A. The following steps are being taken to wipe out illiteracy as far as possible :

(1) Centres for adult education have been started as a part of social education;

(2) Follow-up literature is supplied in the form of story books, pamphlets, periodicals printed in large type and dealing with topics of rural reconstruction;

(3) Student campaigns have been organised in some areas to teach adults during vacations;

(4) 'Each one teach one' movement has been started at various places.

Q. *Why do you not have 'questions and answers' feature in the Hindi edition of* Gram Sevak?

— *Ishwar Chander*

A. We have conveyed your suggestion to the Editor of Hindi *Gram Sevak*.

Q. *How can we derive the maximum benefit from green manuring?*

— *Surat Singh*

A. Experiments show that green manuring has a marked effect on the yields of crops grown in rotation with it. It was seen that the yield of both wheat and maize grown in a sannhemp, wheat-maize-wheat rotation, increased remarkably because of green manuring with sannhemp. The increase in yield of crops in rotation makes green manuring an economically sound practice to follow.

Q. *Can you tell me the number of training centres for Gram Sevaks in India?*

— *Sant Lal*

A. 48

"I CAN NEVER FORGET IT"

During your work as Gram Sevaks, you have had many experiences. Some of them have left a lasting impression on your mind. You can never forget them. We would like you to share your most interesting experiences relating to your work in the village with your brother Gram Sevaks. Please send as brief account of this experience in not more than 600 words. Your contribution may be in English or Hindi.

Address your contributions to the Editor, Gram Sevak, The Publications Division, Old Secretariat, Delhi-8.

LETTERS FROM GRAM SEVAK

Vinoba's Suggestion

Sir,

I wish the Government could consider favourably the suggestion put forward by Shri Vinoba Bhave that land distribution should precede the programmes of rural reconstruction as envisaged in Community Projects and N.E.S. Schemes to ensure the successful implementation of the latter. Otherwise, as things are, the benefit of the funds spent would go largely to the 'haves' of society and make the rich richer, whether we like it or not.

Hence, the Government would do well to undertake a colossal programme of distribution of lands, either cultivable government waste lands or lands donated by the richer sections of society of their own free will, among the landless people.

Pramanand Bhat,
Gram Sevak.

We Do Not Get 'Gram Sevak'

Sir,

I am sorry to inform you that I have not been able to get *Gram Sevak* since May last. I suppose you send the required number of copies of *Gram Sevak* regularly to the office of the B.D.O. But somehow the clerks do not care to distribute our popular journal regularly in spite of repeated requests.

Another great difficulty which we, Gram Sevaks, have to face is that we have been over-burdened with clerical work. Attempts should be made to lessen clerical work of Gram Sevak to enable them to devote more attention to their field work.

G. S. Deshmukh,
Gram Sevak Kiran,
P.O. Khaira, Dist Bilaspur (M.P.)

Neglected Gram Sevaks

Sir,

Revision of pay scale in Rajasthan has shocked and disheartened my Gram Sevak brothers. It is obvious that Gram Sevaks are the nation builders and they are sure to bring a great change in the rural areas sooner or later.

While all the government servants in Rajasthan, (according to Gazette, May 1956) have been given revised pay scale and one advance increment, the poor Gram Sevak has been neglected. His present pay scale has been thought to be more than sufficient.

How much a Gram Sevak has to do is known to all. He has to work in agriculture, social education, health, animal husbandry, rural industries, etc. In spite of this, he is neglected.

I want to draw the attention of the Rajasthan Government to this fact through the columns of *Gram Sevak*.

Madan Lal Gupta,
Gram Sevak,
Village Dhaki, P.O. Kalgoan,
C. D. Block, Kishangarhbas, Alwar,
(Rajasthan).

Houses For Gram Sevaks

Sir,

I am extremely grateful to you for publishing the letters of Gram Sevaks ventilating their grievances and bringing them to the notice of the authorities.

We are all happy to note that the Government is going to provide housing facilities to Gram Sevaks. Allow me to make one suggestion in this regard. These houses should have 'Dry Flush' latrines, which, in my opinion, will be most useful. We will be relieved of our daily worries of looking after sweepers to get them cleaned. In many villages, there are no sweepers at all.

P. R. Sharma,
Gram Sevak,
C.D. Block, Berasia (Bhopal State)

Use of Harmonium

Sir,

One of the items recommended by Community Development Ministry for making gifts on the occasion of Prime Minister Shri Jawaharlal Nehru's birthday, is harmonium. This to my mind is not in the fitness of things.

In this respect, I quote below the relevant extract from Pandit Nehru's autobiography. "I live in hope that one of the earliest act of the Swaraj Government will be to ban this awful instrument." (Harmonium)—Chapter L A Visit to Gandhiji—Page 405.

Yours faithfully,
M. M. Shet,
Block Development Officer,
Bhuj-Nakhatrana Block.

The Solitary Weeper

He created havoc,
who created diary;
I, the humble 'Sevak'
compelled to face the quiry.
No way out,
No way out.

Inscribe what?
when I tour not?
Inscribe deceit
when I dare not?
No way out;
No way out.

—S. Nagaratna

Plantation Industry, i.e., tea, coffee and rubber, provides employment to over 10 lakh persons in India

Muscles can Do it!

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